

further appeal beyond that to Faith, as to a higher Court. Those who invoke Reason must not turn round, when they find themselves driven into an ugly corner, and condemn "the Pride of Reason," In our view, Eusebius of Nicomedia was not the malignant, self-seeking, and entirely worldly prelate he is so often represented as having been, but a Bishop who honestly regretted that this question had been raised at all, inasmuch as he foresaw that it must rend the Church in twain. He would have preferred, that is to say, that the exact nature of the Sonship of Christ should not be made a matter of close definition, should not be made a point of doctrine whereon salvation depended, should not be inserted in a creed, but left rather to the individual conscience or to the individual intellect. Once the question was raised, his intellectual honesty led him to side with Arius, but he considered that to tear the indivisible garment of Christ was a crime to be avoided at any cost. Eusebius was bent upon a compromise. Arius was his old friend, and his patron, the Emperor, passionately desired unity. The personal wish of the monarch would be sure to have some, though we cannot say precisely how much, weight with him in determining his policy.

Some of the sessions of the Council were marked by uproar and violence. Athanasius declares that when the bishops heard extracts read from the *Thalia* of Arius, they raised the cry of "impious," and closed their eyes and shut their ears tight against the admission of such appalling blasphemy. There is a legend, indeed, that St. Nicholas, Bishop of